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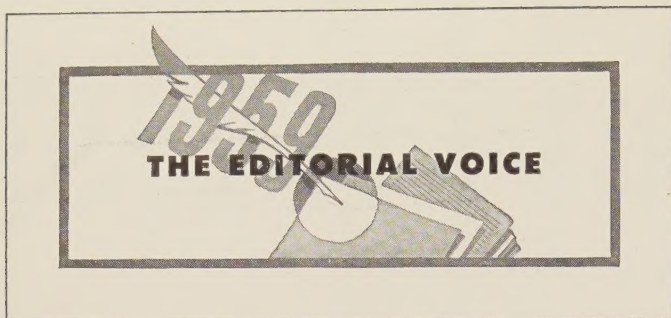


IP GENDREAU

"SIMPLICITY"

In this issue

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THROUGH GOD TO NATURE

The concept of nature held by modern men was, as far as I can see, completely unknown to the men who wrote the Bible.

To them nature meant an order or kind of life and the characteristics belonging to it. They spoke of "the nature of angels," "the divine nature" and being "Jews by nature," but the expression "the beauties of nature" they simply would not have understood.

Modern science takes for its province all nature, which it conceives to be all existing things on earth and in the astronomical heavens. These it studies, classifies, and by generalizing from particular observations it comes up with natural "laws," another name for the way things behave and may be trusted to behave for the future.

One man studies the phenomena that lie around him to learn their secrets, to discover how things *are* and how they *work*. He is said to be engaging in "pure" science; that is, he is seeking knowledge for its own sake. As far as he is able to maintain his attitude of scientific detachment he gives no thought to any use his discoveries may be put to later on.

Another man takes the findings of pure science and makes them work to heal his friends, to destroy his enemies, to take the drudgery out of his life, to get him swiftly from one place to another. This man is engaging in "applied" science, which is, of course, only knowledge harnessed to a purpose, good or bad.

To a believer the ominous thing about all this is that God is not necessary to it. The man of science takes facts where he finds them. How things got here is of no interest to him as a scientist. The moment he allows any religious belief to influence his thinking he is a scientist no longer but in some measure a theologian and philosopher.

The same man may be both a scientist and a Christian, but there is no necessary relation between the two. There is no such thing as "Christian" science, just as there is no Christian chemistry or Christian mathematics. The modern vogue of bringing science to the support of Christianity proves not the truth of the Christian faith but the uncertainty in the hearts of those who must look to science to give respectability to their beliefs.

Art and literature are also concerned with nature. The poet never tires of rivers and seas, birds and flowers, sunshine and starlight and all the beautiful objects among which we walk from birth to death, mostly with-

out noticing them. His attitude toward nature is superior to that of the scientist, for it denotes admiration rather than mere curiosity or a selfish desire to make things work for him.

Every now and again someone comes out with a book purporting to show how it is possible to reach God through nature, but this stands in blunt contradiction to the teachings of the Bible. The first man to try to reach God through nature was Cain and he failed. Nature cannot lift men to God nor serve as a ladder by which they may climb into the divine bosom.

The heavens and the earth were intended to be a semitransparent veil through which moral intelligences might see the glory of God (Psa. 19:1-6; Rom. 1:19, 20), but for sin-blinded men this veil has become opaque. They see the creation but do not see through it to the Creator; or what glimpses they do have are dim and out of focus. It is possible to spend a lifetime admiring God's handiwork without acknowledging the presence of the God whose handiwork it is.

So deep is my debt to the great poets of nature, particularly William Wordsworth, that it would be an act of base ingratitude to utter any word that might reflect upon them, but no true Christian can read them without a feeling of disappointment. True, they speak of God, but only at second hand. Theirs is not the God of the Bible, not the God revealed in Jesus Christ, but a vague and shadowy being almost indistinguishable from the forces of nature. Here is a fair sample from Wordsworth's "Prelude":

*Wisdom and Spirit of the universe!
Thou Soul that art the eternity of thought
That givest to forms and images a breath
And everlasting motion . . .*

With what joy the Christian turns from even the purest nature poets to the prophets and psalmists of the Scriptures. These saw God first; they rose by the power of faith to the throne of the Majesty on high and observed the created world from above. Their love of natural objects was deep and intense, but they loved them not for their own sakes but for the sake of Him who created them. They walked through the world as through the garden of God. Everything reminded them of Him. They saw His power in the stormy wind and tempest; they heard His voice in the thunder; the mountains told them of His strength and the rocks reminded them that He was their hiding place. The sun by day and the moon and stars by night spoke in the ear of reason and recited the story of their birth.

The nature poets are enamored of natural objects; the inspired writers are God-enamored men; that is the difference and it is a vitally important one.

To the young Christian eager to read the best I recommend David, the sweet singer of Israel. He is closer to nature than Wordsworth, Coleridge or Thoreau. God is in the psalms and the prophets. You will find Him there. And you may miss Him among the secular writers, even the greatest of them.

Thanksgiving—

The Outgrowth of Faith

*Let's not make our unfulfilled wants a barrier
to the expression of heartfelt thanksgiving*

By REV. PAUL S. ALLEN

TODAY America has much for which to be thankful. In the three centuries intervening since a tiny colony struggled against fearful odds on the bleak shore of Massachusetts, the United States has become a great world power and champion of the portion of our globe known as the Free World. The crops for which we give thanks today are greater than our 170 million population can properly dispose of. The security we enjoy is that built up through successive crises, through the wars of independence and national survival to our own day when we have been catapulted into world leadership against a modern tyranny as great as any history has ever seen.

Unfortunately the average American sees little meaning to Thanksgiving Day apart from a sumptuous feast and a football game to be viewed at the stadium or on the television screen. Many Thanksgiving dinners will be eaten without even a moment's pause for a prayer of appreciation. The day will be observed because it is traditional, and because its observance involves one of the most pleasant of human activities—eating! Otherwise, the day which began in deep reverence to God for survival and the supply of modest material blessings will be observed as a day of dissipation and pleasure seeking.

The Christian finds in the Word of God his own proclamation of thanksgiving in the words of Paul to the Colossians, "Be ye thankful"

(3:15). The occasion for thanksgiving is not primarily the accumulation of material benefits such as led the Pilgrim Fathers to render thanks at the end of their first successful season of farming, but rather those more basic realities of the spiritual world as enumerated in the first chapter of the Epistle to the Colossians. Here are a few of them:

"Delivered . . . from the power of darkness, and . . . translated . . . into the kingdom of his dear Son."

"Redemption through his blood, even the forgiveness of sins."

"He is before all things, and by him all things consist."

"You, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death."

"Christ in you, the hope of glory."

The man that grasps by faith the reality of these things taking place in the heavenly and spiritual realm finds that his life becomes governed accordingly and thanksgiving becomes second nature to him. Who would not be thankful and restful of heart when assured that the part of life beyond his control, which has so much to do with his weal or woe



Mr. Allen, president of Simpson Bible College, in San Francisco, California, sees thanksgiving as the spontaneous expression of men and women who believe God. A materialistic, self-satisfied people are incapable of giving thanks.

here on earth, is governed by One who has loved us and given Himself for us?

If thanksgiving is the spontaneous reaction of the Christian heart to the facts of deliverance and renewal as assured to us by revelation and grasped by faith, it is understandable that there should be little of the true spirit of thanksgiving in an ungodly American home. The man who believes that his success in life is due primarily if not entirely to his brilliant business acumen will find it hard to sing praises to anyone but himself. He will be proud of his own achievements, less than charitable toward those plagued by misfortune, and unmercifully hostile toward those who get in his way. How can the tender plant of thanksgiving thrive in a soil given over to such noxious weeds?

So also would thanksgiving be rare in that growing class of intellectuals who fail to see God in His visible works on earth and in the heavens. The original Thanksgiving Day was the outgrowth of a community's faith in God and His providences. The Pilgrim Fathers had come through dangerous seas, had carved out farms in enemy-infested woodlands and had enjoyed a successful harvest their first year. But they were humble enough to realize that without God their efforts could have brought only suffering and death as had been the case with many other colonists. It was faith in God that prompted the commemora-

tion of the first Thanksgiving Day.

Today such sentiments are looked upon by an intellectual aristocracy as extremely naïve. Science has broken the gravity barrier and through exploring space instruments receives information which to materialistic minds seems added proof of heavenless space as well as a godless world. Atheistic Russia boasts that its rockets found no God in outer space. Intense exploration of the mystery of life continues with the confident assumption that not only will science discover the process of creation, but will duplicate it. A recent copy of *Newsweek* quotes a leading scientist of Great Britain to the effect that "if we were to go about re-creating life [on the earth] we would not duplicate life as it is but rather would make something somewhat more efficient."

Such a mind has no room for thanksgiving. If a man is convinced that, given time, he can outdo his Creator, he will have only amused contempt for what he finds about him and will look to his own powers to make things better. Thanksgiving directed toward ourselves for our great achievements is hardly the spirit of the original Thanksgiving Day!

This day of thanksgiving coming at the close of another cycle of growth and harvest is steeped in the

traditions of our national life and of our Christian heritage. The two are intricately entwined as we trace the origin of the sentiments which gave rise to the celebration. It is only a materialistic and atheistic emphasis of three centuries later that would change the day into one of gluttony and selfish pleasure. This emphasis is an evil fifth column, having more in common with the boastful pronouncements of Mr. Khrushchev than with the call to worship sounded by our President.

Let Christian people lead the way in making the day a reminder of our great heritage as the people of God, blessed with all spiritual blessings, and with as much of the physical and temporal as God sees is good for us. If we are inclined to await the fulfillment of all our wishes and desires and prayers before offering our thanksgiving, let us administer to ourselves a well-deserved rebuke. We are forever in debt to Him for what we are and for what we have. Let us be thankful. ♦ ♦ ♦

In the Pastor's Study

MAY 23, 1959

O God, hear this, my earnest plea, concerning this television set!

Remove its powerful influence from me and my family.

Give us the love and desire for Thee and Thy Word that we have had for its programs.

Help us to diligently spend as much time bowing before Thee in prayer as we have spent bowing before it.

In place of its foolishness, bloodshed and immorality, feed us with the pure Bread of Heaven.

In place of its characters, programs and commercials which we know so well, give us a better knowledge of Thy Holy Word.

In place of its worldly music, give us the song of Thy Spirit in our hearts, that once more the psalms and hymns and spiritual songs may re-echo through our home.

May the hours of time that we have spent in idleness before it be wisely redeemed to help many persons to be saved.

Teach us more fully how to intercede for lost men with the nervous energy that we have expended before it.

Deliver us from the appetite for its presentations, and forgive me for tolerating it so long in my home.

Restore to our family both the desire and the capacity to read profitably for our education and edification.

May this idol and every other thing that in any way has hindered our spiritual growth be put down forever for Thy glory.

May the funds received from its sale help in building that Bible school in Viet Nam for the salvation of unconverted men and women.

O God, help my family to see this as I do, that we may be united in our determination to put God first as the head of this home.

This action was not taken hastily in a time of emotion, but after careful and serious consideration of the damaging effect television was having on our family as a whole. It was in a session of General Council, in Buffalo, N. Y., that God brought His pressure to bear on me, and I knew that I had to obey Him in removing the thing from our home.

I realize that this will not prevent the family from going elsewhere to see TV, but at least their home will not be contributing to the evil effects on their lives, and I can only pray that they may see that this action will ultimately prove to be best for all. May the love of God so fill our hearts that we will not miss that which He takes away, and may He help us to be patient with those who may not yet see this in the same way!

The money received in payment for this TV set has gone on to the emergency building program of Viet Nam.

A CONVICTED AND CONVINCED PASTOR

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*We need well-trained professionals, but we are wasting
the vast potential power of gifted laymen*

The Trend Toward Professionalism in the Churches

By REV. WILLARD CRUNKILTON

ON the mission field a change is taking place, startling to the thoughtless but not unexpected.

Once the missionary was everything in the church on the foreign field. He was pastor and preacher, builder, elder; he dedicated the young and buried the old. He was the first one the Christians turned to in any crisis and was the first to offer his services in time of need.

Today the picture is changing. Now the national church has assumed responsibility. Dedicated laymen hold the various New Testament offices; they preach and pray, conduct witnessing missions, and in general carry on the affairs of the church. The missionary is still there, but in the main his ministry is to guide the new and struggling church, to offer mature counsel when he is asked, and to continue pioneer efforts among the people.

While the local church "over there" has been taking more and more responsibility, in the true New Testament pattern, what has the church at home been doing?

The trend here is the reverse of that on the mission field, and it is not a happy thing in the light of the New Testament. The Lord's work is being laid upon professional Christian workers. It is the paid director of religious education who now plans the daily vacation Bible school, the assistant pastor who heads up the Sunday school work or at least supervises the superintendent.

We recognize that as churches grow numerically there must be a heightening and tightening of organization and we certainly do not demean the ministry of the director of religious education nor of the assistant pastor. However, we do cling to our premise that the lay-

men are not the powerful factor God wants them to be.

Why is this so?

It is both the cause and the result of weakness in the lay ranks. Since this is the day of education the idea has been created (or at least this idea has been widely accepted) that only those trained in our Bible schools and colleges are ready and able to provide leadership in Sunday school and church. An all-too-willing church has accepted this feeble reasoning and has gone back to sleep.

Is not this true, that almost every weakness in the ranks of the church can be traced back to the pulpit?

Where is the message of other days, when the duty of the layman was well pressed upon him? How will the new convert, or the young man coming up through the ranks of the Sunday school, learn his duties if the minister does not hold to the teaching of Christian responsibility?

Perhaps the preacher has encouraged this irresponsibility by his preference for the trained worker who comes to him with a diploma and a smile. Rather than take the time and effort to train his members he may prefer a professional.

Loyalty is born in the heart when



Quotes from Our Contemporaries

A word for our day comes from RAYMOND D. MARTIN, in the *Evangelical Beacon*:

"Are these critical days having a sobering influence on your life? Do you not feel that a civilization so near the abyss demands that you live close to Christ? The old-time moral standards have been set aside, society has become corrupt at the very core, and the only rebuke to the gross sin of our age is holy living."

opportunity is thrust upon people. Enthusiasm is produced when one prays and labors with others and they rejoice together in the fruit of their efforts.

To whom did Paul write "I beseech you . . . that ye present your bodies a . . . reasonable service"? To a group of evangelical preachers at a Bible conference? No! To the busy laymen at Rome whom he exhorted to be "fervent in spirit; serving the Lord."

Is it not time to learn a lesson from our brethren on the mission fields? The busy mother still has time to teach a class of little ones; let us encourage her, train her and put her to work. Every church has men in its ranks just as capable and alert as the pastor; we must claim their time and harness their energy.

The whole matter rests on the message from the pulpit and the leadership of the pastor. It is very possible that the pastor's highest ministry is that of leadership, and this is highly developed and employed right in the pulpit.

An adult teacher can be trained to lead the members of his class to God. There should be more won in the Sunday school than in the church, for there is an intimacy of association there that the pastor seldom enjoys in the pulpit.

It is time to develop more zeal among our people! A man came early to church one Sunday morning and visited with the only member he found there. To make conversation he asked, "What do you consider the most important position in the church?" and the man quickly responded, "Ushering, by all means. I'm an usher."

We need that kind of enthusiasm.



*It is necessary and possible today to be filled with the Spirit.
And it is urgent.
Here is the heart of the Christian faith.
Here is its dynamic.*

Marks of an Apostolic Witness

By FRANCIS EMORY WHITING, D.D.

PAUL wrote to the church at Thessalonica, "Our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance." Such were the things which happened in the hearts of the Thessalonian Christians.

Now a moment's reflection will convince you that the gospel could have come thus effectively to the Thessalonians only because it had first so come to Paul. He had a winning witness only because the gospel had first won him. There we see right into the great evangelical heart of Paul. And right there are the marks of an apostolic witness.

An evangelical, apostolic witness must be able to relate the good news with insight and against a full appreciation of people's needs. This calls, of course, for a thorough study of the Word of God, and is the first mark of an apostolic witness. Insight into the Word of God is the whole purpose of a theological school. And it must be your purpose. To follow that purpose will require resolute action and sacrifice. Easier said than done, you say. Yes, I know. But let me say, if it is not done there isn't much to be said!

Back of Paul's powerful preaching, back of his magnificent understanding of the gospel, there was the reality of a personal experience of God's saving power. You must have that, too. It was more than two centuries ago that Gilbert Tennent, in West Nottingham, Pennsylvania, preached his famous sermon on "The Dangers of an Unconverted Ministry." That must always be preached again and again. Christ's ministers must know Christ firsthand.

Paul was able to preach the gospel and win converts precisely because

he was preaching a personal experience. "My speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God."

It was Paul who preached, yet it was more than Paul. It was Paul and Christ all wrapped up together. Paul himself said so: "To me to live is Christ." That is the experience of the apostolic witnesses down the ages. "A man can become," as Rufus Jones said in his famous tercentenary address on George Fox, "a temporal revealing organ of the Divine Nature."

You may know the facts of the Christian religion. You may be an able scholar and have all manner of intricate reasoning at your command. You may go forth with great eloquence to proclaim the Christian religion. And all that will probably do some good; but a convicting, converting, life-changing gospel of power commonly comes through a man who has himself experienced it. Such a man may not be greatly wise or eloquent, but his witness will arouse hope and God will bless it.

To my mind Alexander Whyte, of St. George's, Edinburgh, was the greatest preacher of modern times. He had the ability in singular degree to bring men into a critical encounter with Jesus Christ. Once after a particularly moving sermon one of Whyte's men went to the vestry to thank his minister for the helpful sermon. "It went to my heart," the man said, "as if you had come straight from the Audience chamber." Then Dr. Whyte made the quiet reply, "And perhaps I did." Oh, that is it! That is it! Powerful

because vitally connected with the source of power! "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth."

Paul never forgot what happened when Ananias laid hands on him in Damascus. He was filled with the Holy Spirit. And ever after Paul was preaching, "Be filled with the Spirit." Here is the heart of the Christian faith. Here is its dynamic. And here, again, is one of its tragic misunderstandings.

As you set out now upon your ministry I would like to challenge you to accept a radical proposal. It is this: take a New Testament and a complete concordance and a red pencil and underline every reference to the Holy Spirit. Begin with the first chapter of Matthew and go right through to the last chapter of Revelation. Then study every one of those references in its context. And then take every single one of those passages seriously and do not rest until you have taken them experimentally.

I said that I had a radical proposal here. Its radicalness is found in what I just said: take every reference to the Holy Spirit seriously and experimentally. Many Christians are satisfied with the fact that the Holy Spirit came to the church at Pentecost and that every Christian must have the Holy Spirit as a matter of course ever since. I agree to that, but it is not the whole teaching of the New Testament on the Holy Spirit.

You cannot pore over the pages of the New Testament and not be impressed with the fact that those first-century Christians were filled with the Holy Spirit in a way more

glorious and more powerful than we generally see about us today. Now if that is true, what was the apostolic experience of being filled with the Holy Spirit? What happened to Paul in Damascus? We know what happened to Paul near Damascus. *But what happened to Paul in Damascus?*

Did you ever read the thirty-first chapter of the Philadelphia Baptist *Confession of Faith*? Listen: "We believe that laying on of hands with prayer upon baptized believers, as such, is an ordinance of Christ, and ought to be submitted unto by all such persons that are admitted to partake of the Lord's Supper; and that the end of this ordinance is . . . for a farther reception of the Holy Spirit of promise . . . it being ratified and established by the extraordinary gifts of the Spirit in the primitive times, to abide in the Church."

John Garrett, an Australian Congregationalist minister who has suffered deep tragedy and who has had a deep personal experience of the Holy Spirit, wrote: "The Spirit? Do we think of the Spirit as Him, as God, the judging, purifying Maker of our lives, who destroys evil, and therefore cannot tolerate us as we are—self-important, self-satisfied, self-absorbed? Or are we like many twentieth-century Christians for whom the Spirit means trying to be good, sweet, true and reliable—'spreading the Spirit of Jesus'?"

"The energy of God that came at Pentecost is quite different from the effort of 'good Christians' to do their best every day. A church of 'dogooders' is inclined to try to save itself by its own efforts. A church that takes Pentecost seriously knows that it must wait for God Himself to change it from a church of Pharisees into a church of witnesses."

Have we forgotten Pentecost? Have we forgotten what happened in the Early Church? Paul never forgot. And he never let anybody else forget!

Turn in Wesley's *Journal* to Wednesday, the twenty-fourth of May, 1738, and read it: "In the evening I went quite unwillingly to a society in Aldersgate Street, where one was reading Luther's preface to the Epistle to the Romans. About a quarter before nine, while he was describing the changes which God works in the heart through faith in

Christ, I felt my heart strangely warmed."

Or turn to the fourteenth chapter of that amazing biography, *Hudson Taylor's Spiritual Secret*. In a letter to a friend Taylor described the remarkable change in his life when "the fullness of the blessing of the gospel of Christ" came home to him. "Oh, Mr. Judd," he wrote, "God has made me a new man."

"Be filled with the Spirit" is one of Paul's commands. It is necessary and possible today to be filled with the Spirit. And it is urgent. We are faced in our time with a great and awful choice: Pentecost or holocaust!

Knowing the mighty acts of God, being a channel of His power, being filled with the Holy Spirit, there comes to the heart of an apostolic witness a complete and a compelling certainty. Full conviction—that is also a mark of an apostolic witness.

It is entirely possible for one to give intellectual assent to the glorious propositions of the Christian faith without having a deep, inner, full conviction of the kind Paul had. A man can be brought up in a Christian home, attend a good church school, live in a Christian culture, respond to an invitation to become a member of a Christian church, and give himself to the high ideals of a noble, Christian society—all without a deep, inner, satisfying conviction. All of this could be a man's own rational action. Where is the conviction of the heart? Where is there a self-evidencing work of the Holy Spirit—something which happens to one and in one, something



In the message which Dr. Whiting delivered as the baccalaureate sermon at the forty-sixth commencement of Northern Baptist Seminary, the call to New Testament experience and preaching is compellingly clear. We publish it here in condensed form that it may help shatter tendencies to smugness in full gospel circles. It is dangerous to consider ourselves special custodians of "deeper spiritual truth" and then let our very familiarity with the words of doctrine lull us into a dull complacency. As this speaker says, it is not enough to know the facts of the Christian religion. "A convicting, converting, life-changing gospel of power comes through a man who has himself experienced it. Such a man may not be greatly wise or eloquent, but his witness will arouse hope and God will bless it."

which one cannot possibly initiate himself?

The Spirit of God can come to a man's life and flood his whole being with such a self-evidencing sense of His presence that one can at last say, with Isaac Penington, "This is He, this is He, there is no other." And right there is full conviction, not some conclusion at the end of a finely constructed syllogism.

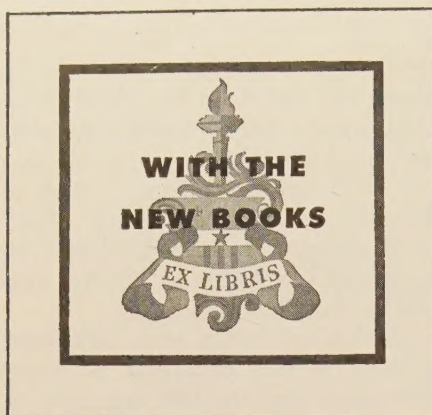
Such a conviction, such an inward witness is the birthright of every Christian, the absolute necessity of every apostolic witness. Out of such a conviction springs up a great boldness, an inexhaustible hope, a sturdy winsomeness. Out of such a conviction comes a compelling witness.

Christian men have been finding such a conviction through the years. Paul, Augustine, Luther, Calvin, Wesley, Smyth and Williams. George Fox found it. He heard an interior voice say, "There is one, even Jesus Christ, that can speak to thy condition." And Fox found it was so. "Now at length," Rufus Jones wrote, "he had the positive assurance and evidence. There was one man who had found Him and had felt His presence, His power and His work, and he was that man. His own experience had convinced him that Christ was the 'same yesterday, and to day, and for ever' and that what He had done in the first century He could do and was doing in the seventeenth."

Now, why not in the twentieth century? Why not Christ coming to you—all of you—in this year of grace? There is a story about Fox riding into Cambridge and the university students intending to pull him from his horse and abuse him. But as he rode into the old university town and the students made for him, they stopped short. "See," they cried, "he glows! He glisters."

Well, you may not glow or glisten with an uncanny spiritual light—although I wouldn't rule out such a possibility, but you can glow with the light of an intense conviction—a conviction not of your making, a conviction worked in your heart by the Holy Spirit. The world is waiting for men like that. And you, my new fellow workers, can be men and women like that! Indeed, don't venture forth unless you are of such a conviction.





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The Kingdom Distorted

A Review by REV. T. E. THOMPSON

The Greatness of the Kingdom, by Alva J. McClain. Zondervan Publishing House, Grand Rapids, Mich. 556 pages, \$6.95.

This treatise on the relation of the kingdom in the Old Testament to the Kingdom of God in the New is Volume V of a projected series on "Christian Theology" by the president of Grace Theological Seminary, Winona Lake, Ind.

The basic teaching of the book is that the kingdom of Israel in the Old Testament is the same kingdom preached by John and Jesus and for a brief period by Peter and Paul; that it was offered to the Jews on condition of their repentance, and, by inference at least, that if the offer had been accepted the kingdom would have been set up then and there. Because the kingdom was rejected, the church was called into being and will exist until God's appointed hour when the King will return and this kingdom, basically Jewish, be set up for a period of a thousand years. At the end of that time this kingdom will merge with the universal kingdom of the Father and continue forever. To this end, all references to the Kingdom of God or the Kingdom of Heaven in the New Testament have their complete meaning only in their fulfillment in the earthly kingdom of the millennium when Jesus will reign as king.

Dr. McClain declares in his Introduction that it is his avowed purpose to make this an *inductive* study of the Scriptures, that is, amass all the facts and then come to what might be called self-evident conclusions. But at the very outset he identifies himself with the millennial kingdom interpretation. He then proceeds to take his material from

both the Old and New Testaments to support his concept. This he is entitled to do but hardly under the banner of an inductive study.

He approaches his theme with a major premise: the kingdom of Israel in the Old Testament and the Kingdom of God in the New are essentially the same. He quotes a vast array of scholars who may see eye to eye with him in the interpretation of a particular passage of Scripture but who do not generally accept his major premise. This practice creates conflicts in the mind of the reviewer. Dean Alford, Franz Delitzsch, Adolph Saphir, A. T. Robertson and others do not identify themselves with dispensational interpretation although they may have believed in the millennial rule of Christ. On the other hand, nowhere, except in a brief footnote on page 276, does Dr. McClain make reference to C. I. Scofield or the works of Arno C. Gaebelein, L. S. Chafer and John F. Walvoord, who hold essentially the same dispensational concepts.

About half of the book is devoted to the Old Testament teachings of the kingdom of Israel. For McClain, this can be grouped under two headings, that which applies to the Universal Kingdom of God and the Mediatorial Kingdom. He states (p. 21), "In seeking for terms which might best designate these two things, I can find nothing better than the adjectives universal and mediatorial. These are not exactly commensurate terms, of course, but describe different qualities, the first referring to the *extent* of rule, the latter the *method* of rule."

The use of terms, if not Biblical, makes it necessary for a man to define them, and in a sense to justify them. McClain's explanation of the universal kingdom leaves something to be desired. He insists it is more than the working of God in His providence but makes little place for the response of man to the workings of God. It is a kind of supersovereignty in which man will ultimately yield to God whether he wants to or not.

The "mediatorial kingdom" is that which occupies most of the Old Testament study. This by McClain is understood to be a kingdom on earth with a human mediator appointed by God. After Moses came the judges; after the judges came the kings. It is difficult to agree with McClain in his contention that nothing serious took place when the people of Israel demanded a king, in spite of Samuel's insistence that it was wickedness, and a rejection of God as king (1 Sam. 8:10-18; 12:17). Any inductive method of study that was not committed to a major premise before

its start would question whether Israel at that juncture did not miss God's purpose. During the reign of corrupt kings it would also be asked whether the prophets raised by God were not the true mediators of a people whose hearts were tuned in to God.

It is, however, in the New Testament application of the Old Testament interpretations that one must seriously disagree with Dr. McClain. To him the gospel is the offer of an essentially Old Testament earthly kingdom, not the word of pardon and the offer of eternal life. This injects something into the New Testament record that would hardly be deduced from the simple reading of the Scriptures. Repentance is the condition for the setting up of the kingdom of Israel, not for the conversion of the sinner and the entrance into the family of God. When Peter preached on the Day of Pentecost, according to McClain, it was to extend another offer to the people of Israel to repent and have the kingdom restored to them. Because no mention of the church is made, it is assumed that all early apostolic preaching was to have the kingdom restored to Israel.

For some dispensationalists the terms "Kingdom of God" and "Kingdom of Heaven" have two distinct meanings, the Kingdom of God referring to the spiritual realm of God's domain over the obedient child of God and the Kingdom of Heaven to the millennial kingdom with the reign of Christ. This distinction is difficult to maintain since some passages in Matthew relating to the Kingdom of Heaven refer to the same things recorded in Mark as part of the Kingdom of God. Dr. McClain resolves these difficulties very easily—both kingdoms refer to the millennial kingdom of Christ. Jesus said that the entrance into the Kingdom of God was by the new birth (John 3:3). This, McClain states (p. 383), was the reason the Jews rejected the offer: the conditions were too spiritual. Does this then cancel out the requirement of the new birth? Dr. McClain does not answer this vital question in this book. Neither does he answer the question: If the Kingdom of God is to be the millennial kingdom of our Lord, will those Jews inherit it who have not believed?

It would seem that Dr. McClain is trying too hard to answer amillennialism and not hard enough to arrive at a truly Biblical concept of the Kingdom of God. In keeping with other dispensationalists, he insists that Paul had a new revelation given to him of the church, yet he fails to note that at the end of the Book of Acts, after Paul had been preaching for twenty years and

(Continued on page 19)



DAVID R. ENLOW, Editor

AT HOME

Lutheran leader sees increasing integration: A "rapidly growing number of our congregations . . . are throwing open their doors to men of all races." So Dr. Franklin Clark Fry, of New York, president of the United Lutheran Church in America, told some 400 delegates and visitors to the twenty-second biennial convention of United Lutheran Church Men. In so doing, he said, the congregations are "practicing what they preach in the matter of human equality before God."

Merging churches plan overseas missionary agency: The United Church of Christ, being formed through merger of the Congregational Christian Churches and the Evangelical and Reformed Church, will be served by a single missionary agency—the United Church Board for World Ministries.

Southern Baptists dedicate Sunday school building: A new Operations Building for the Southern Baptist Sunday School Board was dedicated in Nashville, Tenn. On a seven-acre site, the building has two sections, one twelve stories high and another five stories. The building cost \$4,500,000.

ABROAD

Korea honors Protestant missions: The Republic of Korea recently sponsored a nationally publicized seventy-fifth anniversary celebration of the opening of Protestant missions there. Approximately 2,500 people gathered in the Yongsak Presbyterian Church in Seoul to hear government officials express appreciation for the work of Protestant missionaries (now numbering 500) whose coming was called "a turning point in the history of this country, politically, economically and culturally."

New mission radio voice in Monte Carlo: Paul E. Freed, president of the Voice of Tangier, has reported the construction of a new 100,000-watt missionary radio transmitter in Monte Carlo which will be used in broadcasting the Christian message to Russia and other countries in twenty-eight languages. He says that the new voice, Trans World Radio, will be one of the most powerful in the world, beaming an estimated 1,600,000 watts of effective radio power with the aid of five giant curtain-type antennas to be constructed on the high bluffs of Monaco overlooking the Mediterranean Sea.

PEOPLE SAY

Dr. Malvin H. Lundeen, new president of the 600,000-member Augustana Lutheran Church: "We are oftentimes guilty of thinking so much of the many that our relationship with the individual is only to use him to advance the interest of the group. There will be little if any ministry to the individual if such a motivation directs us."

David E. Kucharsky, news editor of *Christianity Today*: "Evangelical observers, assessing some of the adverse effects of the Khrushchev visit, expressed the hope that President Eisenhower will seek a more objective and realistic view of the citadel of Communism when he visits the Soviet Union next spring. Many hope he will press the distinction between religious freedom and religious tolerance."

Dr. Clate Risley, executive secretary of the National Sunday School Association: "If we are to serve, if our Sunday schools, if your Sunday school, if we together, are to do what we believe God wants us to do, we must have a Sunday school revolution. Specifically, we need a revolution in the mind of the average pastor regarding his place of leadership and the Sunday school."

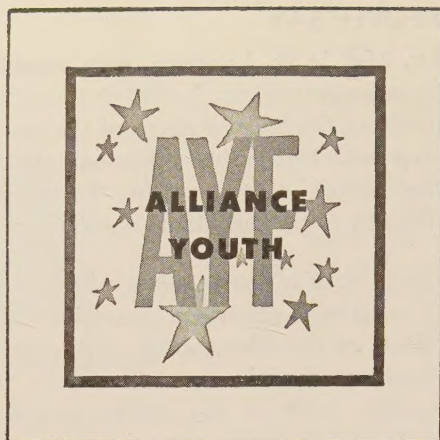
THE PRESS

Odle new editor of *Baptist Record*: New editor of the *Baptist Record* is Joe T. Odle, who since July 15 has served as interim director of the weekly newspaper which is the official organ of the Mississippi Baptist Convention. He succeeds W. C. Fields, who resigned to become public relations secretary of the Executive Committee of the Southern Baptist Convention in Nashville. With a circulation of 91,000, the *Baptist Record* is the largest weekly in Mississippi.

ODDITIES IN THE NEWS

Greek arrested for using "Reverend": Spiros Zodiates, general secretary of the American Mission to the Greeks, was given a 35-day prison sentence for using the title "Reverend" before his name in literature being distributed in Greece. The criminal court of Chalkis stated in the trial that only priests of the Greek Orthodox Church had the right to use the term "Reverend." Zodiates, in the United States during the trial, afterward appealed to the Greek Supreme Court, stating that he "relied on the historic concept of justice of the people of Greece."

Election win boosts church profits: Members of the Conservative Party in Great Britain were not the only winners in the recent election. The Church of England, the nation's top investor in British industry, reported a "paper" profit of about \$42,000,000 in the stock market boom that resulted from the election win. Bernard Harris, columnist for the London *Sunday Express*, said the Archbishop of Canterbury, Dr. Geoffrey Fisher, was to include a report on the huge profits in his annual church commissioners' report.



WELDON B. BLACKFORD, Editor

The Story of Boondang

By STELLA RATZLOFF

Missionary to Thailand

Boondang was seventeen years old when I first met her, and I realized that the call of God was already upon her life. She was teaching a Sunday school class of sixty boys and girls who sat spellbound as she told them the Bible stories. When I seemed surprised at her ability to recall the names of all who attended her classes, she simply replied, "A shepherd knows all his sheep by name, doesn't he?"

Boondang had a good-paying job. While she wanted to serve the Lord, she realized that it was not the policy of the Mission to hire workers; rather, it was the responsibility of the Thai churches. The sisters of a large church in her area had tried to persuade her to become a nun. How wonderful it would be, she thought, to have nothing to keep you from serving the Lord all your life. Also in her neighborhood was a false cult which had tried to ensnare her in their doctrine.

One day Boondang came to the missionary, explaining that she could not find peace of heart until she was able to give all her time to the service of the Lord. The missionary welcomed her help, and for three years Boondang faithfully labored with the missionary without receiving any salary, sometimes walking long distances to witness for her Lord.

When I was engaged in a teaching ministry among the churches Boondang came to work with me. I soon discovered she had some real

problems. I would wake up during the night and find her pacing the floor or weeping softly by her bed. We would pray together, and then she would try to go back to sleep.

The biggest problem in her life concerned a young man with whom she had been keeping company for several years. He showed her much attention and sent her many gifts. These were small gifts at first, but as their friendship continued they became so large that she began to feel indebted to the young man. Her parents were making extensive preparations for her marriage to him, but he was not a Christian and she knew that it was wrong for her to marry anyone who did not believe in Christ. Her parents kept insisting on knowing the wedding date, although she endeavored to postpone it.

The climax to the problem came on Christmas day when she had received word from her parents telling her to come home immediately. All the guests for the wedding had arrived and the feast was prepared. The bridegroom was there; only the bride was missing. Boondang knew she had to come to a decision. She wired her parents that she would not come home to be married.

Boondang has been a great blessing as she has taught the Word of God. People would often say, "You teach better than many who have been to Bible school." She became self-confident and didn't realize she needed the training.

Then one day while we were together in the country, Boondang complained about the food. "Someone once told me that if I was going to work for the Lord I'd have to be willing to live on rice and water," said Boondang. "I'm not used to living that way and I'm just not going to do it!" But after a lesson on the sacrifices of Christ Boondang wept and said, "I know I'd never be happy doing anything else but working for the Lord."

It was after this that Boondang decided she would go to Bible school, even though her parents refused to help her and forbade her to return home to see them at the end of the year. Her parents wanted her to become a nurse and offered to give her money for training. She would later be able to support the family. A false cult offered her a good education if she would teach in their schools.

Though she has made great spiritual progress and has much influence Boondang still has many decisions to make. Pray for her and other young people like her in Thailand who face the tremendous problems which young people everywhere seem to share.

She never ceases to marvel at the way the Lord has worked out every problem as she decided to obey the Lord and do His will.

The Missionary Spirit

A missionary home on furlough was talking with a woman who was trying to express her pity for the missionary by saying, "When I think of you poor missionaries laboring on foreign fields, I feel guilty about the many conveniences and luxuries that we enjoy here at home."

The missionary was quick to reply with one of the soundest rebukes one could give for such solicitude. "Don't apologize," said the missionary. "You need them to make up for the joy you miss in not seeing men and women won to Christ on the mission field."

Special Notice

The fall edition of the *AYF Compass* is ready. Send your orders to National Youth Office of The Christian and Missionary Alliance, 260 W. 44th St., New York 36, N. Y.; 25 cents each; \$1.00 year subscription.



Classroom at Maranatha, a Bible school for students with leprosy, Khon Kaen, Thailand

Leprosy Hasn't Destroyed Their Spirit

By HONOR E. WARDEN

PEOPLE think of a person with leprosy as a pitiable creature having a mere semblance of face. He hobbles painfully on ulcerated feet, carrying a begging bowl in his gnarled stubs of fingers.

Such a picture is hardly fair. Only a fraction of leprosy cases fit into this picture. Yet people continue to speak of a "group of lepers" in much the same way as they would refer to a "herd of cattle."

Leprologists have attempted to change the public mind on this matter by insisting that the word "leper" should never be used. The proper reference, they say, should be "a person with leprosy." Other doctors feel that the name of the malady should be changed to that of "Hansen's Disease." However, it is questionable whether or not a change of name will change the picture of a "leper" in the public eye.

There first must be a realization of the fact that there are different types of leprosy. There also are variations in the severity of the symptoms. In some cases the disease is scarcely noticeable and is non-infectious. Many people who have the disease are never set apart from society as in former times. But more important than the need for an increased knowledge of the medical aspect, there is the need for a clearer understanding that even in the most

severe cases the person with leprosy has the feelings of a normal individual.

Thailand is presumed to have at least 200,000 cases of leprosy. This is an interesting figure, especially since it means that in this country one person out of every hundred has the disease. But it is one thing to know the number of cases and another thing to know the cases as individual personalities.

One day our Lord Jesus Christ healed a group of ten "lepers." Then the story becomes warm and intimate, for out from that departing number moved an individual who had a grateful heart. He came back to glorify God and thank the One who had healed him—and because he came back Christ gave him an

even greater gift, that of healing for his soul. "Arise, go thy way: thy faith hath made thee whole."

Maranatha Bible School and some of the churches in Thailand are made up of just such men and women who have come out from the crowd. They have received the healing ministry of God's servants and have come back to give Him thanks. They are men of like passions with us. They all have their faults and failings, their spiritual struggles and their problems.

Here are some instances that help to reveal the personalities of several with whom I am acquainted.

I was examining a patient in the clinic office when I heard an explosive ejaculation, "Oh, I could just cry!" I turned to get a better look at the speaker.

"What's that?" I asked, and as I spoke I caught sight of the broad shoulders of a well-built boy who looked more like a typical teen-ager than a twenty-one-year-old. He was rummaging through the bandages in search of a suitable one for his foot.

"I could just cry!" he repeated, but with more vehemence than before. "These stupid sores!"

As he moved to face me I met his dark, expressive boyish eyes. He wasn't crying, though he was near enough to it. But those tears would not have been tears of self-pity.



They would have been tears of plain anger—anger because those stubborn foot ulcers, both of them on one foot, had not yet cleared up, and that in spite of the fact that he had faithfully cleansed and redressed them daily for the past two months.

His look expressed clearly the disgust he felt. I could almost read his thoughts. It is no fun for a fellow of his age to have to contend with a disease like this. He has leprosy. Yet that is not too uncommon in this country. The thirty-eight other students with whom he studies in the Bible school also have leprosy. He is more fortunate than many. His type of leprosy has not disfigured his face. In fact, it hasn't even touched his face, and nature has given him uncommonly nice features and a winsome, bright-eyed expression. Not until your eyes travel to his bent fingers and then to his bandaged foot are you aware of anything aside from the normal.

His feeling of discouragement would pass. He knew it, and so did his friends—and so did I.

A few weeks previous to this incident the girl sitting across the table from him had entered one of those "blue" days too. For the three years that she had been a student she had given more than ordinary care to her ulcerated feet—and the ulcers, though considerably smaller in size, still hadn't left her. At times one or two of them became reinfected and that would bring her into another slump. At such times I'd see her limp a little more than usual as she walked across the campus; then in she'd come through the door of the clinic, sit down on that familiar chair

at the table and then, looking at the ulcer, she would burst out with "Oh, Mem, cut it off! Cut it right off! Right here!" and she'd indicate the position with her finger at an imaginary line half-way up the instep. Then would follow an electric silence and as our eyes met we'd both begin to laugh and I would leave to return with the hypodermic syringe.

And because they all have a right to "explode" they have given me unspoken permission to do the same. How often had I told them that in order to protect their sores from infection they *must* cleanse them regularly and *always* keep a bandage on. Yet after years of teaching, someone appears and nonchalantly holds up an unbandaged, uncared-for sore. That happened again just a few days ago as one of the third-year fellows confronted me with an unbandaged and angry red finger twice its normal size. The finger was already contracted due to the results of his leprosy, but it was still a valuable piece of machinery and worth saving.

"... and where is the bandage?" I blurted out before he even had a chance to tell me the medical history behind his particular case.

"It was hurting so much that I thought I'd leave it free," he replied in a matter-of-fact manner. I felt my temperature abruptly rising.

Thereupon followed a lecture as I verbally clipped his ears, remarking that surely a third-year student should know by now how to take care of himself. Then, instead of giving him the injection which I knew he wanted (and eventually needed), I pointed to a chair and

told him to get busy and look after the finger himself before I would even think of doing anything for him. He did my bidding without a word. At times like this I could wish for more of a response, even were it to be negative. To be obeyed so meekly brings with it a certain smiting of the conscience which suggests that perhaps this time I was a bit too harsh.

An occasional clinic visitor was a rather westernized young man who had a pretty good command of the English language. His leprosy had run its disfiguring course and his finger stubs were just one of the proofs of the devastation the disease can cause. He was on the kitchen crew for a few weeks, and due to the anesthesia in his hands, a common symptom of the disease, he was unable to realize how much heat he could stand before being burned. This situation left him open to innumerable burns and scalds—part of the reason why he had only stubs now. One day I overheard him mumbling as he hastily spread the ointment on another burned area, "Plastic hands—that's what I need—plastic hands."

As I looked up from my desk he threw me a quick, mischievous grin, gave his burn a final dab of ointment, then dashed quickly through the door and disappeared down the path that led back to the kitchen.

A few days later I heard the same fellow giving a long speech before the student body. They had just finished eating their evening meal. He was president of the third-year class and one of his buddies was good-naturedly heckling him, sug-

Though their parents are infected, these children are well . . . students maintain their own work program





With all the charm and optimism of youth, plus faith in God, the Maranatha students face a future of service for the Lord

gesting to the rest of the students that if he didn't do something constructive for them in his capacity as president they would be obliged to elect another one in his place. One of the complaints, stated the heckler, was that the bath water they were obliged to use was causing their skin to itch. The other complaint involved the knife for cutting grass. It wasn't sharp enough.

In order to reply to these thrusts at his presidential position, he quickly mounted his "soapbox"—the stump of a tree. There he launched forth with all the gusto and gestures of the best politicians.

"Now, concerning the water," he began, paused dramatically and began again. "The water! I have been in conference with the dean of the school concerning this matter, explaining that the water in the pond is now so muddy that its use results in a case of itching to the body. The dean asked me what I would suggest, and I suggested that from henceforth the pond be pumped out yearly before the rainy season so that the new rain water would come in fresh" [hand clapping by the students].

"Now for my second point! [laughter] Concerning the knife for cutting grass. I have observed over yonder [and here because he had no whole index finger he used his whole stub of a hand to indicate the direction] that the grass was cut very well, whereas, some days in some other areas the state of the grass showed that the cutting was not done satisfactorily at all. My conclusion would be that there is nothing wrong with the knife, but that the results are entirely dependent upon the dex-

terity with which the knife is handled! Thank you!"—and amid the laughter and hand clapping of his classmates he bowed himself off the platform. Apparently he stayed in as class president.

But even class presidents have their hard times. Don't think for one minute that he is insensible to the deformity in his face and hands. Perhaps he is more sensitive to these things than many, for he is a very able man, a leader—popular, intelligent and likeable. The inner man opens up even more when God speaks.

Last year one of the student patients, only twenty-three years old, had continual acute reactions. These were among the most severe I had ever seen. At times the nodules

Now cleared of leprosy, he teaches in the Maranatha Bible School at Khon Kaen



would form pustules which would finally break out all over his body and he would eventually emerge from his room swathed in bandages, looking like a cocoon. The other students affectionately nicknamed him "Lazarus" and he good-naturedly answered to the name.

One day while he was in the middle of one of his crises I sent some pills to him. For wrapping I had used a page from the *Saturday Evening Post*, but hadn't noticed a cartoon on it. He did. Having an inquiring and quick mind, he had, with the help of others, figured out the English in the caption.

I went down to see him later in the day and he greeted me with a grin. "Did you send that down purposely?" he asked as he indicated the bit of paper.

"No! Why?"

"Here, you read it, Mem," and he handed it to me.

There was a picture of a doctor sitting opposite an anxious-looking patient. Having finished his initial examination, stethoscope in hand, he was saying, "I have news for you! You are still alive!"

The next day as "Lazarus" entered the clinic I asked him the usual question, "How are you today?" He looked at me with dancing eyes, turned away for a minute to concentrate more fully on his answer, and then with a grin which crinkled his swollen and nodular face he replied in careful English, "I am still alive!"

A sense of humor is life saving in any walk of life, and it is especially needful for these folk, some of whom have had their lives completely

(Continued on page 19)

Guinea, West Africa

Some of the girls now in the school at Baro (9/23/58 issue) do not really know Maninka, the language used in teaching. Pray for them. Pray, too, that each girl in the school will make both scholastic and spiritual progress. Pray that those who do not yet know Christ will receive Him as Lord before school closes in January. . . . Praise God that Rev. and Mrs. H. D. Bowers have arrived to work in the print shop at Kankan. Pray for them and this important ministry. . . . Many Gospel portions, Bibles and tracts are being sold by the Kankan bookstore to people who do not come to church. Pray that the Word of God will convict of sin and bring men to a knowledge of Himself.

Sudan—Upper Volta

Pray for a real moving of God's Spirit among the Black Bobo people. Missionaries are now located among the tribe. The northern section had never been occupied until Rev. and Mrs. D. G. Crooks entered Ouroué (9/23/59 issue). Also Rev. and Mrs. M. A. Pierce at Santidougou are starting work in the southern section of the area, using the language of the people rather than the trade language.

Congo

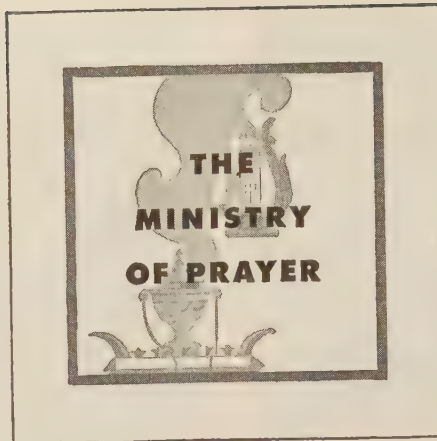
Because Dr. D. F. Kroh, the Mission's only doctor, is on furlough the medical work is experiencing a decline, particularly at Maduda and Kinkonzi. Fewer people of other faiths are being reached by the gospel. Pray that the missionary nurses will be given special wisdom in treating difficult cases. . . . Ten-month-old Mark Nicholson is suffering with celiac disease. Pray for his recovery.

Viet Nam

An estimated 900,000 Chinese live in Cholon, among whom there are only three established churches, a preaching chapel and one gospel bookroom. Another preaching point is being opened in a new housing area; pray that a church will develop there.

Cambodia

The Chinese Christian Church in Phnom Penh is now worshiping in their new church building. After several years of patient trusting and faithful giving on their part, a lovely building stands to the glory of God. These believers will appreciate our prayers that the very adequate space provided for growth will soon be filled with men and women seeking God. Pray for the millions of Chinese throughout Southeast Asia, that God will bring many to Himself. . . . Four single men are attending the Bible school: Lim Chheong and Dararith from non-Christian families, Pok Sua from a Christian home, Prasah from the home of former Christian workers who, on hearing of their son's desire to study the Word of God, put him out. Pray for these young men, that God will be their teacher; that as they



learn to know and trust Him for their every need, He will send them forth as His witnesses to the lost in Cambodia.

Laos

The Central Bible School opened in Xieng Khouang on October 15. Pray for Rev. and Mrs. T. J. Andrianoff who are responsible for its operation and ministry. Pray, too, that funds will be forthcoming for new dormitories; present accommodations are still inadequate for all who wanted to attend this year. In view of the conditions in Laos, it is more urgent than ever that the church be provided with a strong corps of trained workers. . . . The church in Vientiane, the capital city, is still without a regular pastor (3/25/59 issue), and the government has ruled that neither the building in which the church meets nor the land occupied by that building belongs to the church. Pray for guidance as a satisfactory solution is sought for each aspect of this situation.

Tribes of Viet Nam

Ha Bang A is much improved (9/23/59 issue) and is helping in the Dalat clinic, interpreting, etc. The doctor found some spots on his lungs, which would account for the pain he has had; he is now being treated for T.B. Pray that he will be able to take another church in God's time. He is much needed in the work. . . . Mr. and Mrs. C. E. Long are moving into temporary quarters at Tra My to be the first resident missionaries in this area where a number of tribespeople have turned to the Lord. The terrain is rugged and the villages are some distance from the important market and administrative center. Cover with prayer all phases of opening this pioneer station.

Thailand

The delegates to the annual national church conference are to meet at Khon Kaen the last week in December. This year the president and secretary are elected. Pray for every part of the business of the conference, and that each delegate may meet God in a new way.

Peru

In one of the most widely circulated newspapers in Peru there has been an ad each Sunday giving an invitation to the Alliance church services and offering a Bible correspondence course. Over 250 letters have been received requesting the course. Pray that God will use this means of reaching many persons.

Chile

Pray for the Bible institute students and the book colporteur, Pedro Arias, as they travel in rural areas witnessing of the Lord and distributing the Word. . . . There are many opportunities to distribute gospel literature in Chile. Pray that both the Temuco and Santiago bookstores will be financially enabled to stock a greater variety of books and other Christian literature. . . . Praise God that the work in Punta Arenas is prospering (3/25/59 issue). Pray that the Lord will continue to bless the ministries of Rev. and Mrs. R. L. Minnick in this southernmost city of the world.

China—Hong Kong

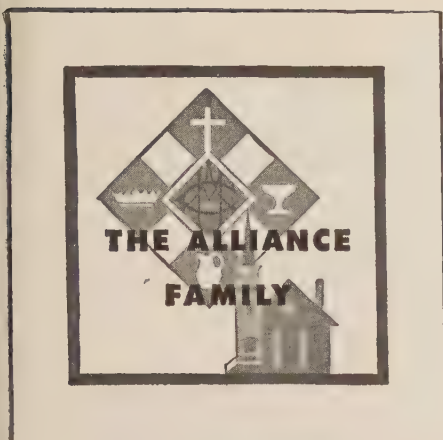
Praise God that a definite location for a second roof-top church and school has been assigned to the Mission by the government (10/21/59 issue). Pray for both funds and needed personnel. . . . Praise God for the sixty-four students who enrolled in the Bible seminary in September. They come from many countries and backgrounds, yet there has been an unusual spirit of cooperation and earnestness displayed. Pray as they engage in week-end evangelism in the village of Cheung Chau, on other islands of the colony, and in the churches of Kowloon and Hong Kong; teach hundreds of children in Sunday schools and children's meetings in fishing villages and on roof-tops, and visit the thousands of boat people. The work is difficult.

Philippine Islands

Because of economic hardships due to rat and locust infestation (3/25/59 issue), many Ebenezer Bible Institute students may have to leave school for lack of money. Pray definitely that these young people, upon whom the future church in the Philippines depends for leaders, will not have to postpone their studies.

New Guinea

Mr. and Mrs. E. J. Maxey and children, of the Baliem Valley, are going through a time of physical testing. . . . Rev. H. D. Anderson's eye infection has resulted in partial loss of sight of his left eye. A corneal transplant is apparently the only hope the doctor gives. . . . The new term of the Wissel Lakes Bible school opened with a flood of applicants. Pray that God will make this term a spiritual milestone in the lives of all students. The faculty is understaffed and will need a special touch from the Lord to keep them going with the heavy schedule.



JAMES B. HARR, Reporter

To the Fields

The Misses Dawn A. Deets, R.N., and Elsie M. Sloat left on October 26 for Viet Nam, where they will serve in the Tribes Mission.

Miss Deets is a member of The Christian and Missionary Alliance in Dixon, Ill. She was graduated from St. Paul Bible College and the Swedish American School of Nursing. She is appointed to the home for missionary children at Dalat.

Miss Sloat, from the Alliance church in White Plains, N. Y., will also work in the school for missionary children. She is a graduate of Nyack Missionary College.

Miss Pearl E. Swope also left October 26. A member of the Alliance church in Turtle Creek, Pa., Miss Swope has been appointed to the office of the chairman in the Philippine Islands. She is a graduate of Nyack Missionary College, and served in the office there for three years following her graduation.

Rev. and Mrs. A. G. Kowles and the Misses Betty Arnold and Nancy Mack left San Francisco on November 5 for Viet Nam.

James and Karen Kowles are returning with their parents. Mary Anne is attending Houghton College, and Joel is at Nyack Missionary College. The Kowles are missionaries among the Chinese. This is their fourth term of service.

Miss Arnold also works among the Chinese. She and Miss Mack, who is bookkeeper for the Viet Nam Mission, are returning for their third term of service. They will live in Saigon.

Miss Grace M. Morrison left on November 3 for her seventh term in Ecuador. She will live in Latacunga.

The New Generation

To Mr. and Mrs. Ferdinand Rivera, Puerto Rico, a son, Frank William, on September 26.

To Rev. and Mrs. Donald B. Irvin, Warren, Ohio, twin sons, Daniel Russell and Dennis Ralph, on October 24.

To Mr. and Mrs. Clement Hixenbaugh, East Rochester, N. Y., a daughter, Cinda Lou, on October 1.

With the Lord

Mrs. Alfred I. Potter, affectionately known with her husband to hundreds of missionaries as "a missionary to missionaries," went to be with the Lord on October 5. The Potters lived for many years in Berkeley, Calif., and were members of the C. & M. A. Church in Piedmont.

For over forty years, and especially during the war years and immediately following when all missionary travel to the Far East was especially congested, Mr. and Mrs. Potter served as unofficial representatives of the Society in the San Francisco Bay Area. They met the missionaries, entertained them in their home, made shipping arrangements and often supplied needed outfit items. At one time one entire floor in Mr. Potter's manufacturing building was used for the storing of missionary equipment. The Potters also extended loving hospitality to incoming missionaries, ministering at times for extended periods to those in special need.

Several years ago, when Mrs. Potter was first stricken ill, Dr. William C. Newbern wrote a tribute which expressed the thoughts of many: "As we travel through life we meet those who bear in their ministry the fragrance of the Son of God, the Rose of Sharon. Such have been the lives of our fellow missionaries, Aunt Minnie and Uncle Alfred Potter. Their ministry has been purely voluntary, not sponsored or supported by any missionary board. In numberless ways help has been provided materially and spiritually, always accompanied by the fragrance of the presence of the Lord they so loved."

After Mrs. Potter's illness forced their retirement about three years ago, they moved to San Leandro, Calif., where Mr. Potter continued his ministry with Gospel Tracts Unlimited, publishers of

foreign gospel literature. Into this service, as much as she was able, Mrs. Potter also entered heartily.

The funeral service was conducted by the pastor, Rev. Donald R. Shepson. Instead of flowers the family requested that memorials be given to a missionary



Grace M. Morrison
Ecuador



Pearl E. Swope
Philippines



Nancy Mack
Viet Nam



Betty Arnold
Viet Nam

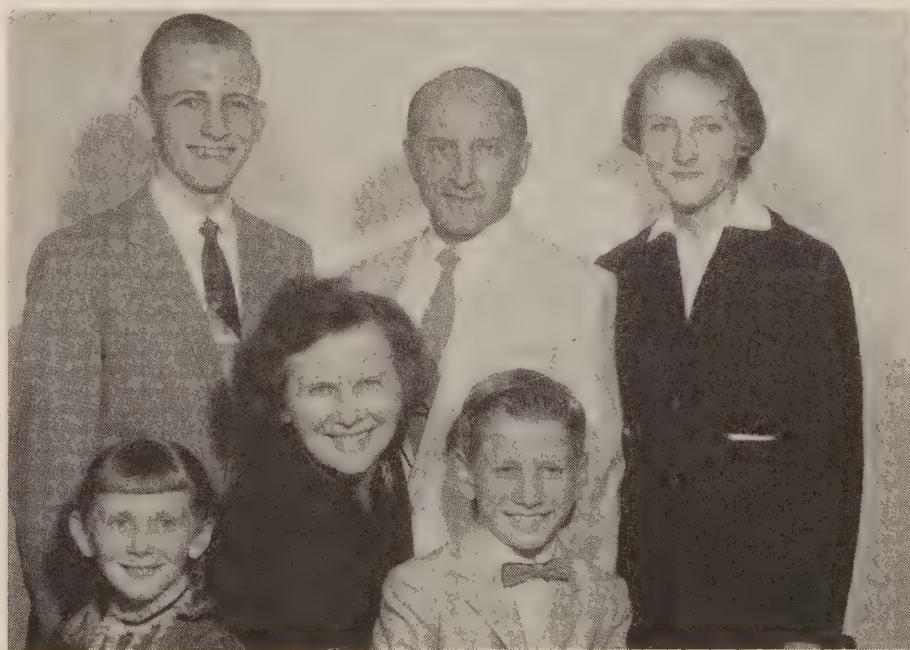


Elsie M. Sloat
Tribes, Viet Nam



Dawn A. Deets, R.N.
Tribes, Viet Nam

Rev. and Mrs. A. G. Kowles and family, Viet Nam



project, and 100,000 Spanish tracts are being sent to Rev. Gordon Loptson and Rev. H. C. Miller in Ecuador. Mr. Potter's address is 1105 Tulane Avenue, San Leandro, Calif.

Eastern District Re-elects McGarvey

Rev. Joel W. McGarvey, superintendent of the Eastern District, was re-elected to office at the fifty-ninth annual conference held September 20-24 in the Green Ridge church of Scranton, Pa. The ninety-nine accredited delegates present voted Mr. McGarvey to his third term on a unanimous ballot. Mr. and Mrs. McGarvey were later guests at a surprise banquet in honor of their twenty-fifth wedding anniversary and their twenty-fifth year in the ministry.

Rev. Charles Epperson, of Louisville, was the conference speaker, and four ministers were ordained: Fern R. Reed, Arlie McGarvey, Guy Hockenberry and Harry Vellines. Rev. Gilbert H. Johnson delivered the charge.

Nyack Installs President Boon

Dr. Harold W. Boon was officially installed as president of Nyack Missionary College on Tuesday night, October 13, in an impressive service held in Hilltop Junior High School.

With Vice-president Gilbert H. Johnson presiding, the ceremonies opened with a full academic procession which included the college faculty and representatives of thirty-four other colleges. Dr. Stephen W. Paine, president of Houghton College, delivered the inaugural sermon. Rev. Nathan Bailey, chairman of the Board of Trustees of the college, read the formal induction, and Dr. H. L. Turner then delivered the charge to Dr. Boon.

Dr. Paine preached from Joshua 1: 1-9. Familiar himself with the work of a college presidency, Dr. Paine promised the new president that he would have problems. "Joshua had to face opposition from outside forces as well as inner friction, but great men are made by opposition. Like kites, they go up in the wind." He assured Dr. Boon that Joshua 1:5 could still be the recourse of a Christian leader: "As I was with Moses, so I will be with thee."

Following the statement of induction, Dr. Boon, who was acting president of one year, surveyed the past and stated his policy for the future. "Others have labored, and we are entering into their labors. We are interested in conserving the good things of the past, but we must keep abreast of the day in which we live."

Dr. Turner, in the formal charge, spoke warmly of his long acquaintance with Dr. Boon. He reminded him that he is to "serve as a minister first of all, then as president of Nyack Missionary College," and charged him with "the moral obligation to administer the ideals of The Christian and Missionary Alliance," and to use all means at his disposal "to make Nyack a leader among the colleges of its kind."

Dr. Boon first came to the college as a student thirty-one years ago. He has served as instructor, registrar, dean, acting president and now president. At the close of his installation service a reception was held in Shuman Hall, the college library.

Hardwick Installed at St. Paul

Rev. Harry T. Hardwick was officially installed as president of St. Paul Bible College on Friday, October 9, 1959.

Rev. Leslie W. Pippert was chairman of the service. Representatives of other colleges and universities, as well as members of the faculty and student body of St. Paul, took part in the ceremonies. President Hardwick himself delivered the inaugural address.

Defining the place of the small Christian college on the American educational scene, Mr. Hardwick said, "These small colleges have at least one advantage over the larger schools—they have a unified objective, and they know what it is." He pointed out that while the larger educational segments argue about objectives, the small church colleges get on with their task of preparing young people to meet the needs of humanity. "If modern education has lost its soul, as some people say, the church must shoulder some of the blame," he said. "We have been willing to let people with no interest in the church or its world vision carry the educational 'ball.'"

President Hardwick is a man accustomed to hard work and the restrictions imposed by academic regimen. A graduate of Nyack Missionary College, he attended William and Mary College, Norfolk Division; Eastern Baptist Seminary and New York University, where he received his master's degree and has done residence work toward his doctorate. A man with hard drive, Mr. Hardwick, in his twenties when he was called to the ministry, has always carried two jobs: a salesman while a Nyack student; a pastor while in college, and a professor and counselor at Nyack while attending university.

Under Mr. Hardwick's direction, the St. Paul Bible College expects to strengthen its four-year educational program, while maintaining its basic emphasis in the fields of Theology, Missionary Education and Sacred Music.

Ladies Groups Hold Rallies

The semiannual rally of the Indiana women's prayer bands was held recently in the Highland Park Christian Church of Kokomo, Ind. Seventy-four ladies registered for the meeting.

Mrs. C. C. Boring, secretary of the Central District prayer groups, brought the morning address and outlined plans. Mrs. R. J. Birkey, missionary literature worker of Hong Kong, spoke in the afternoon and described the current Communist persecution in China.

On October 13 the missionary prayer bands of Central Ohio met in Columbus. There were 113 ladies on hand. Mrs. Howard Emary, of Guinea, Africa, was

the speaker. At a combined luncheon and business meeting the following officers were elected: Mrs. H. Lee, president; Mrs. M. Yoder, vice-president; Mrs. W. Thomas, secretary, and Mrs. L. Branum, treasurer.

At Nowthen, Minn., on Friday, October 16, the Mille Lacs semiannual missionary rally was held in the Burns Alliance Church. Mrs. Carl Volstad, former missionary to Peru and Chile, spoke at both services.

Newark Convention Features Chilean Convert

The annual missionary convention of the Alliance church of Newark, N. J., opened Sunday morning, September 20, by featuring Senorita Fresia Ormeño, of Chile, as speaker in the combined Sunday school service. Dressed in Indian garb, Senorita Ormeño reversed the appeal from the usual "go" to an effective "come."

In addition to Miss Ormeño, the convention heard from Rev. L. J. Skellie, of the Philippines, and from Mrs. Arthur Hammond, of Cambodia. Mrs. Hammond gave an insight into the tedious yet rewarding work of translation, in which she and her husband have been engaged for many years. Rev. S. T. Burns, of the Sudan, Africa, spoke on the closing night.

In a report of the convention, church secretary Gladys J. Orme said, "The annual pledge increased \$700 above that of 1958." Rev. Frank Brocker is the pastor.

Dunfee (Ind.) Church Dedicated

The new Dunfee Christian Church, Dunfee, Ind., was dedicated in October, with Rev. David N. Clark, superintendent of the Central District, bringing the message. Affiliated with the Alliance, the church has a membership of forty-seven families and a Sunday school attendance of 131. It is one of the few churches in the area having Sunday evening and midweek services.

The new building has a seating capacity of 200 on the main floor. It is valued at \$90,000, though construction costs were cut nearly 50 per cent by the work of the members. Rev. Edwin Messerschmidt, pastor, is returning to the mission field, and Rev. Paul Boyer succeeds him.

District Sunday School Convention

The Eastern District held its eighth annual Sunday school convention in Harrisburg, Pa., October 2 and 3. Delegates totaled 337.

Dr. Clyde Meadows, pastor of the United Brethren Church, Chambersburg, Pa., and Rev. E. J. Bailey, superintendent of the New England District, C. & M. A., were the featured speakers. In addition, qualified leaders conducted departmental seminars.

First prize in the attendance contest, based on the number of delegates and the distance traveled, was awarded to Wilmington, Del., second to Osceola, Pa., and the third to Tamarack, Pa.

Sunday

PSALM 45:1-9 (verse 8).

The myrrh was used for the dead, and the aloe is a bitter plant. The myrrh tells of the sweetness that comes from self-crucifixion, and the aloes of the bittersweet that comes out of sanctified sorrow, while the cassia speaks of the other qualities of loveliness which fill the Saviour's heart and hold us to His bosom. Such is the royal Bridegroom.—A. B. SIMPSON.

Monday

2 CORINTHIANS 3:6-18 (verse 18).

Prayer, as it brings us constantly into the presence of God, gradually conforms us to the moral image of God. We become God-like. There is a resemblance to God in our spirit, object and actions. And as it is impossible to be like God and not live to prosper, so it is impossible to live to purpose if we are not like God. The man of faith is the man of prayer, and the man of prayer is a useful man.—SELECTED.

Tuesday

MATTHEW 11:20-30 (verse 25).

A learned divine once accosted a simple-hearted Christian in this way: "Well, John, it is a long and hard way to heaven, is it not?" "Oh, no, sir!" he answered, "it is only three steps." "Three steps?" inquired the clergyman with a puzzled expression. "How is that, John?" "Why, first, step out of yourself; second, step into Christ; third, step into heaven." The minister acknowledged his indebtedness for one of his most comprehensive lessons in experimental theology.—PEARLS OF FAITH.

Wednesday

MARK 16:12-20 (verse 15).

*The tender light of home behind,
Dark heathen gloom before,
The servants of the Lord go forth
To many a foreign shore;
But the true light that cannot pale
Streams on them from above,
A light divine that shall not fail—
The smile of Him they love.
For Christ has called, and His dear Word
Brings bliss, whate'er betide;
'Tis not alone—'tis with their Lord
They seek the other side.*

—SARAH G. STOCK.

Thursday

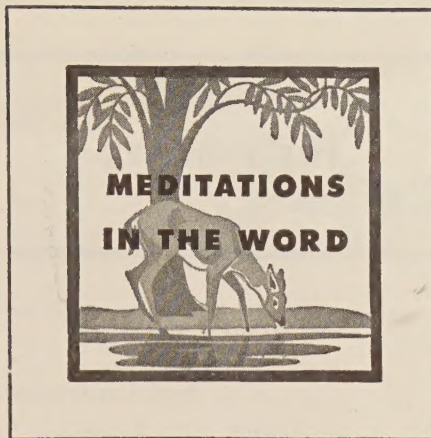
PSALM 103 (verse 3).

Our Thanksgiving Day has a Christian origin, and who has more cause to be thankful than those who know the joy of sins forgiven? The matchless gift of God's love has come through Christ who gave His life a ransom for us. His love is freely offered to all. Let us unite our voices in exclaiming, "Thanks be to God, which giveth us the victory through our Lord Jesus Christ."—THE HERALD.

Friday

2 SAMUEL 3:1-7 (verse 1).

God had given the kingdom to David; nevertheless he had to fight for it. So also with spiritual blessings. Ephesians 1:3 tells us that we are "blessed . . . with all



Edited by EDITH M. BEYERLE

spiritual blessings in heavenly places," but we must contest our rights. Canaan was given to Israel, but they were compelled to battle for every inch of ground actually possessed. Thus are children of God kept from becoming flabby flesh and worthless driftwood.—PAMEL.

Saturday

EXODUS 14:13-25 (verse 13).

Standing still is often the only way by which we go forward, the only way by which we will know what God can do for such as we are. He is the worker, and the sooner we give Him that place and are content to wait when He asks us to wait without evidence of progress, the sooner He will be able to send us forward as the forthfaring messengers of His own choosing, who can wait or go with equal joy.—PHILIP E. HOWARD.

Sunday

GALATIANS 2:15-21 (verse 20).

To imitate Christ and His example is but a painted or imitation rose. But to take the living Christ and let Him be born in your heart and reproduce Himself there, so that it is not you but Christ that liveth in you—that is the living rose. That is why He lived and died and rose again, that He might come into every open heart and become its life and purity, its love and joy, its righteousness and salvation.—A. B. SIMPSON.

Monday

HEBREWS 13:1-9 (verse 5b).

"He hath said." If we can only grasp these words by faith, we have an all-conquering weapon in our hand. What doubt will not be slain by this two-edged sword? What fear is there which shall not fall smitten with a deadly wound before this arrow from the bow of God's covenant? Will not the distresses of life and the pangs of death; will not the corruptions within and the snares without; will not the trials from above and the temptations from beneath, all seem but light afflictions when we hide ourselves beneath the bulwark of "He hath said"?—CHARLES H. SPURGEON.

Tuesday

ACTS 8:26-40 (verse 35).

It is said that a celebrated artist, desiring

to render himself immortal, constructed a wonderful shield, and so worked his name into it that it could not be removed without destroying the shield. Thus is Christ so interwoven into the texture of the Scriptures that nothing can remove Him without destroying the Word itself. So should the lives of Christ's children be so wrought into the work that they do for the Master that the two would be inseparable.—SELECTED.

Wednesday

1 CORINTHIANS 13 (verse 12).

Then—face to face! Clear then the tragic trials—

Now oft the lot of those intense for Him:

Saints who here drink the full of bitter vials—

Then, then shall know what here, at best, is dim.

Then—face to face! Here—oft the baffling story;

To finite minds all cannot here be shown;

But—when doth burst the Everlasting Glory

Then we shall know as we e'en now are known. —J. DANSON SMITH.

Thursday

1 THESSALONIANS 5:16-28 (verse 23).

The culture of the entirely sanctified life is often misunderstood. The discipline of that life consists of suffering, loneliness, patience and prayer. How many who started with high ecstasy of vision have ended in the disasters of shallowness! Time, the world and God fire out the fools. Our Lord was thirty years preparing for three years' service. John the Baptist and Paul were trained in the massive solitudes of desert, as are all characters of God's heroic mold.—OSWALD CHAMBERS.

Friday

DEUTERONOMY 2:1-8 (verse 1a).

"Then we turned"—Oh, the pathos of those three words! What a sad ending for that generation of Israelites! So near to the Land of Promise, possession and provision, and yet missing it! And thus it ever is for hearts that fear to venture into a life of full surrender and faith. Israel considered the cost as Jesus later told us to do, but, alas, they turned back to a life of wandering and fruitlessness. Unbelief today, as then, will have the same tragic end and the "milk and honey" and "strong meat" will be forever forfeited (cf. Heb. 4:6, 7).—PAMEL.

Saturday

PHILIPPIANS 4:8-23 (verse 13).

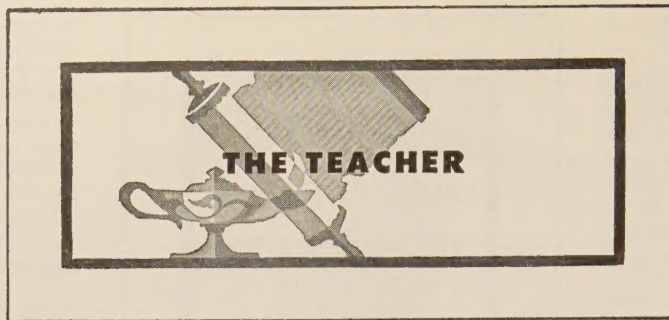
In Alexandria, Egypt, fierce squalls sometimes lash the sea into fury. The great buoys in the harbor are covered with spray and foam. When the wind dies down again, they are still there in their places, unmoved and steady. They are not swept away, for they have that within them which keeps them on top. We also have power within us: the abiding Spirit who will insure our triumph.—GOSPEL BANNER.

November 22, 1959

LESSON TEXT—
Acts 8:4-6, 26-38

GOLDEN TEXT—
John 20:21

DEVOTIONAL READING—
2 Corinthians 5:14-20



By Harold J. Sutton

November 29, 1959

LESSON TEXT—
Acts 9:1-9

GOLDEN TEXT—
Acts 4:12

DEVOTIONAL READING—
Romans 5:6-11

Philip, Willing Evangelist

Philip the deacon is now Philip the evangelist. Going north to the despised Samaritans where a great revival broke out, he traveled the desert road. Philip was the first missionary who carried the gospel message to a foreign people.

I. EVANGELISM—COLLECTIVELY (Acts 8:4-6).

The features of the Samaritan revival are both basic and instructive. (1) *Expansion*. The scattering abroad (v. 4) was the result of the persecution (v. 3). Here was the nudge that pushed the gospel to the "uttermost part of the earth." (2) *Expression*. "Preaching [proclaiming] the word" (v. 4). These fugitive believers were forced to explain their presence and lack of possessions. They made a thorough canvass ("went every where"). Persecution! Dispersion! Dissemination! (3) *Extension*. "The city of Samaria" (v. 5). Philip, the church-made deacon, became Philip, the Christ-made evangelist. The story of an incarnation, a crucifixion, a resurrection, an ascension, a Pentecost, a riot and a lay martyrdom, told by a fugitive believer, produced the first missionary revival.

II. EVANGELISM—INDIVIDUALLY (Acts 8:26-38).

See in the passage: (1) *Provision*. For every needy eunuch God has somewhere an evangelist; it is the spiritual law of supply and demand. The seeking Ethiopian and the serving Philip will be brought together (v. 26). (2) *Purpose*. Philip's effective service was rewarded with a new appointment. To one of spiritual purpose the "Arise, and go" (v. 26) is sufficient. Guidance always comes to those in the way of duty. (3) *Perception*. This is revealed in verses 29 and 30. To have been dull or preoccupied or carnal would be to miss it. Also, the preacher began where the man was (v. 35). Only the Spirit-filled would be adequate. (4) *Power*. "Full of the Holy Ghost" (6:3) is the explanation. Such men possess resources that make them masters on spiritual levels. Philip was not an extraordinary man; rather was he an ordinary man filled with the Holy Ghost. (5) *Passion*. The fact that he "ran" (v. 30) and "opened his mouth" (v. 35) portrays an eagerness to share. (6) *Pliable*. The narrative is a smooth-running account. Philip's part was necessary but natural. God uses *what* He can *where* He can and *as* He can, but some are used more easily than others. (7) *Prepared*. Philip knew that the written Word is necessary to the preached Word; he knew that there are times when conversation is necessary to conversion. He knew his Lord—"he preached . . . Jesus"; he knew the condition of salvation—"if thou believest with all thine heart"; he knew that confession was necessary—"he baptized him."

"The Ethiopian found: the true object of worship, the key to the Scriptures; a personal Saviour; a blessed gospel for his countrymen."

Centuries before Abraham knew *why* God sent him out but not *where*. Philip knew *where* but not *why*.

One cannot prayerfully and purposefully read the lesson text and escape the conclusion that the gospel is to be either given away or given up. If it is to us what we say it is we must give it away. If it is not we must give it up. In neither case can we keep it. Here is a commodity that cannot be cornered, stockpiled or frozen. We possess it as we pass it on and we retain it only as we share it.

Saul Confronted by Christ

The lesson has to do with three segments in the history of the soon-to-be apostle.

I. CONCEPT (Acts 9:1, 2).

Persecution was Saul's order of the day and his zealous destructiveness was aimed at "the disciples of the Lord." The uneasy misgivings as indicated by the word "yet" were to be drowned in a stepped-up campaign of violence. (1) *Disposition* to enmity against the good. Actually, the only thing against these disciples was that they were "of this way." But carnal religiosity breathed out "threatenings and slaughter." (2) *Desire* to make sure the harm he intended. "Letters" from the high priest would make his case ironclad. Since Rome granted the captive Jewish nation a jurisdiction in matters religious, this would not be difficult. Damascus was to have a long memory (9:23) and the city would be the place of his first confession. In his converted life he would cross his preconverted path more than once. (3) *Determination* to bring the believers bound to Jerusalem. His ecclesiastical housecleaning was to be widespread and thorough. Perhaps it was the blusterer's way of shutting out the shining scene of Stephen's martyrdom.

II. CONVICTION (Acts 9:3-5).

Here is a conviction that (1) *Secured attention*. The light plus the voice riveted Saul's interest. This is conviction: the arrest of moral consciousness with the realization that eternal verities are in question and must be decided. (2) *Called into question his manner of life*. "Why . . . ?" Holy Ghost conviction calls attention to the present and recalls the past. (3) *Revealed the true character of Christ*. The Man of Heaven was revealed to the man on earth. In conviction the Spirit of God makes real the Christ of God.

III. CONVERSION (Acts 9:6-8).

Again there is much in little. It was a conversion that (1) *Changed his manner of life*. "Lord, what wilt thou have me to do?" Scriptural conversion is a moral rightabout-face. The prodigal son with his back to the father and his face to the far country is a picture of man and mirrors the unrenewed of every age. The "I will arise and go" spells conversion. Present-day emphasis to the contrary, he who has not turned knows not conversion. (2) *Humbled his nature in submissive surrender*. The sightless convert was led by the hand. Submissiveness always characterizes the newborn. (3) *Sent him forth in obedience of life*. Disobedience became a thing of the past and life was lived not under the restraints of law but under the constraints of grace. The divine commandments became Paul's way of life. (4) *Led him to the place of confession*. Damascus, for the man of Tarsus, bespoke a confession eloquent indeed. Damascus, yes; but as a disciple and a witness. Belligerence had given place to belief. He who had sought to destroy the faith would henceforth defend it.

OBSERVATIONS.

"If Stephen had not prayed, Paul had not preached."

The "kick against the pricks" (v. 5) was Saul's resistance to the conviction that had moved his spirit since the martyrdom of Stephen. He could not get away from the lingering benediction of the dying deacon's prayer.

LEPROSY HASN'T DESTROYED THEIR SPIRIT

(Continued from page 13)

changed by the stealthy work of the leprosy bacillus. But if a sense of humor can be sharpened by sickness a sense of values can become more acute also.

It was while I was busy helping "Lazarus" dress those multiple sores (he dressed them himself when he felt better) that he wistfully looked up and asked:

"Mem, if the Lord Jesus Christ came back today, do you think that would be good?"

I hesitated to answer directly, for my life had been comparatively free from deep sadness and long sicknesses.

"Well, what do *you* think?" I parried.

"I think it would be good," he replied thoughtfully, "for then I'd have a healthy body like yours."

He wasn't accusing me for being better off than he was, nor was he feeling particularly sorry for himself. He was merely stating what he knew to be a fact.

The truth of Philippians 3:20, 21 has taken on a wealth of meaning to him, to others like him, and to those of us who have had the opportunity of coming to know and appreciate these people.

"For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: *who shall change our vile body, that it may be fashioned like unto his glorious body*, according to the working whereby he is able even to subdue all things unto himself." ♦ ♦ ♦

WITH THE NEW BOOKS

(Continued from page 8)

had come to the city of Rome ministering to both Jew and Gentile, he spent two whole years preaching the Kingdom of God and teaching those things which concern the Lord Jesus Christ. After repeated rejections by the Jews, are we to assume that in a new territory where he had never before ministered, Paul, the one who had the "church" testimony, was spending two years expounding views of a millennial kingdom that was to be for the Jews?

There are three reasons why this reviewer cannot accept Dr. McClain's concept of the Kingdom of God as a valid Biblical one:

1. By assuming that the Gospels were a period of transition in which the offer of a supposedly Jewish kingdom was uppermost in the mind of our Lord, the words of Jesus are toned down until they lose their divine force. In the Great Commission (Matt. 28:19, 20) Jesus said, "Go ye . . . and teach all nations . . . teaching them to observe all things whatsoever I have commanded you." The commands of our Lord were hardly dispensational. They were for all people for all time.

2. By identifying repentance with the offer of the kingdom, the moral necessity for a change of attitude on the part of the hearer is ruled out. Paul, in his exhortation to the elders of Ephesus (Acts 20:21), declared that his message to Jew and Gentile was "repentance toward God, and faith toward our Lord Jesus Christ." The leaders of the Reformation—Luther, Calvin, Knox, and later Arminius—all stressed repentance as necessary for entrance into the household of faith.

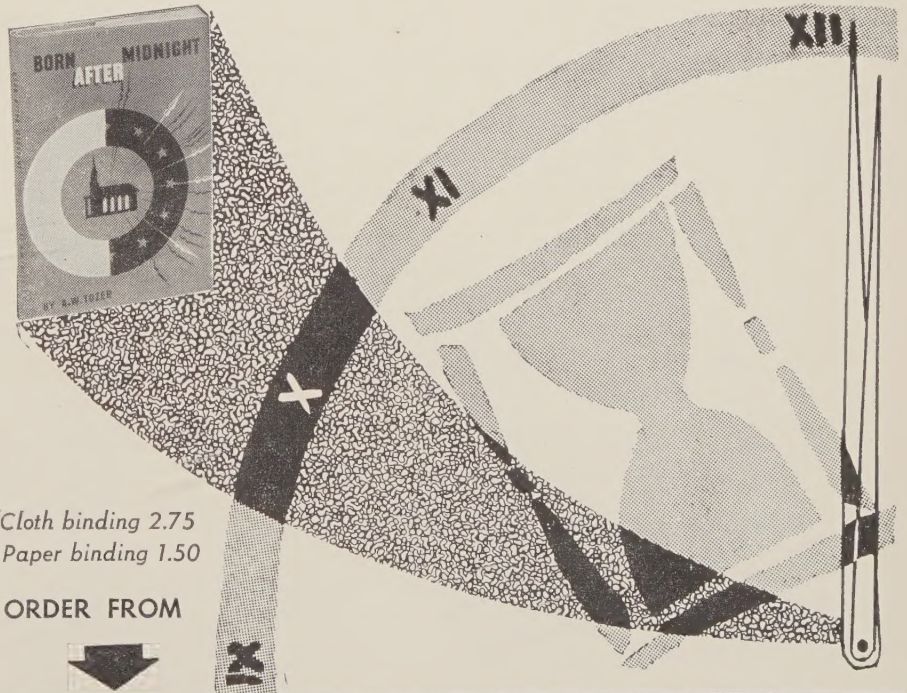
3. By identifying the Kingdom of God with a kingdom to be set up in the unknown future, the solemn necessity to submit to the rule of God now is placed in "abeyance," a term used repeatedly by those espousing the cause of dispensationalism. Obedience, submission and loving sacrifice certainly are part of our obligation if we are truly children of God by faith in Jesus Christ. There is no Biblical or moral basis for assuming that we can be "believers" but not "disciples" or that we can accept Jesus as Saviour but not acknowledge Him as Lord.

Finally, one can accept fully the belief in a future kingdom in which Christ will reign for a thousand years without being committed to the exaggerated concepts of the kingdom contained in this volume. To accept at face value all that Dr. McClain expounds is to construct an oversized nose on the face of Christianity. It thereby loses its symmetry and becomes a caricature rather than a portrait.

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A. W. TOZER

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ALMOST every Cambodian male dons monastic attire at some time in his life either by choice or by necessity; some permanently, some temporarily.

After entering the pagoda community, his daily activities are determined and regulated by the Buddhist ten commandments. For instance, the third commandment involves the vow of chastity. Not only must he remain unmarried and distant from women, but he must abandon all style: his head, eyebrows and beard are shaved, and for clothes he wears merely a bright yellow robe.

A monk's life is routine and monotonous. He rises about five in the morning for prayer and meditation, then leaves the pagoda to seek food from the laity, thereby giving them a chance to gain merit. The meal must be finished before high noon, though he may drink water later. Several hours of the morning are given to lectures, while in the afternoon he rests and studies privately. The evening he usually spends in meditation.

The Buddhist monk dominates Cambodian life, teaching moral laws, performing religious rites and giving medical services. Yellow robes now clothe about 100,000 of Cambodia's 5,000,000 people, who in spite of their religion remain in spiritual bondage and death.

Your thirty missionaries and eleven national workers in Cambodia need your earnest prayer support. There are less than 400 baptized believers.

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